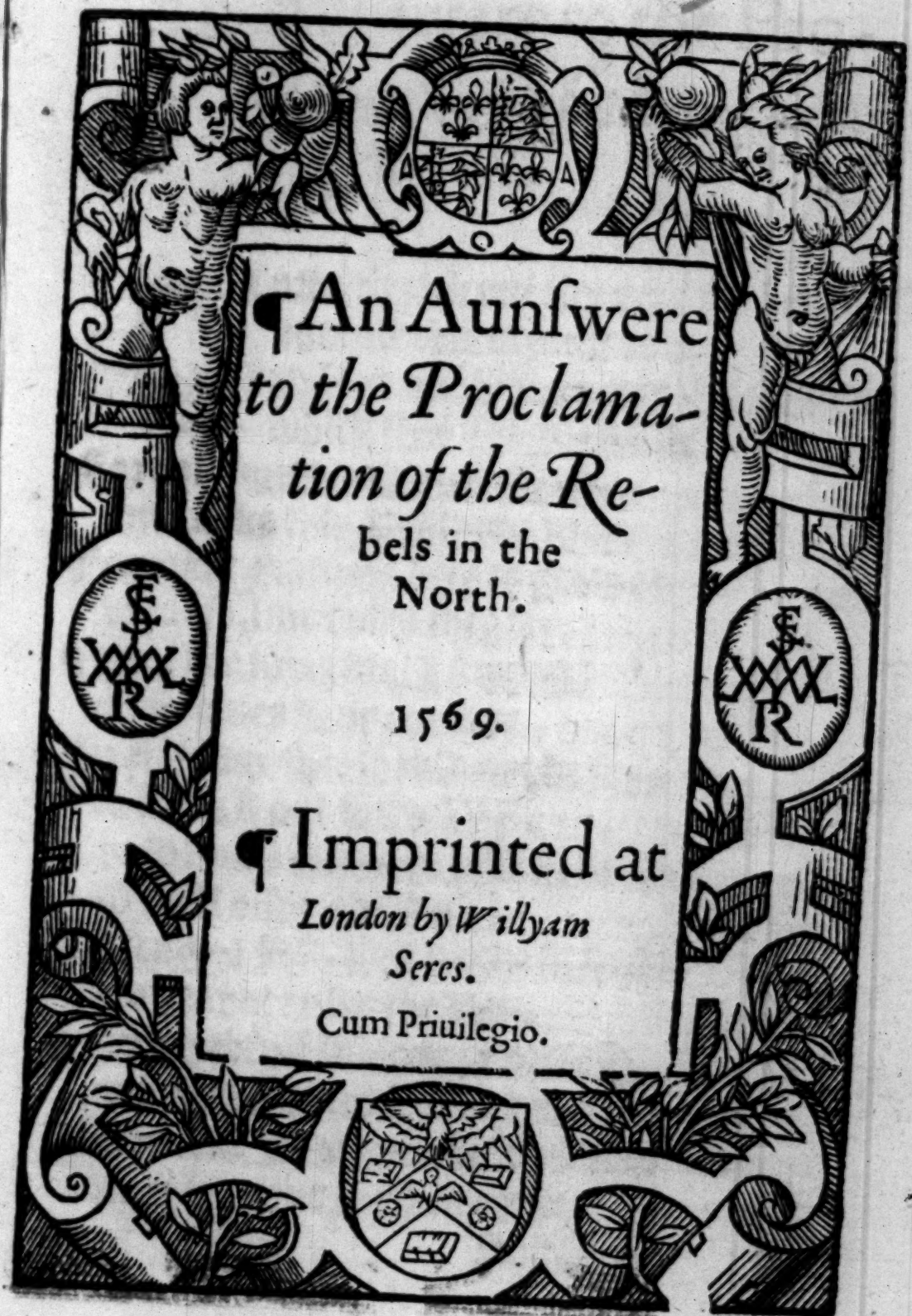


¶ An Aunſwere to the Proclamation of the Rebels in the North.

1569.

¶ Imprinted at *London by Willyam Seres.*

Cum Priuilegio.

An Aunſwere to the Proclamation of the Rebelles.

O Lorde ſtretch out thy mightie hande againſt this raging route, And ſaue our Prince, our ſtate, & land which they doe go aboute For to ſubuert, and ouerthrowe, and make this Realme a pray, For other Nations here to growe: what ſo, like fooles they ſay. To God.

¶ You doe imagine (I ſuppoſe) your ſelues Princes to be, Or elſe your ſtile ſhould not be ſo, to ſende it out with WE. To the Rebels First article

The Princes phraſe ye take in hande, O well diſpoſed men: A Traytor firſt, that worde ſo ſpake and he that rulde the Pen.

¶ Yir faythfull ſubiects ye proteſt your ſelues in wordes to bee, But marke I pray you how your déedes doe with your wordes agrée. 2. Article.

Can you hir loue, and eke obey,
as ſubiectes in their guiſe,
When you againſt hir will and minde,
with force of armes doe riſe:

iij. *Article.* ¶ To all the olde and Catholike,
that be of ſuch religion
As you be, that be franticke madde,
and fooliſh of opinion,
You write: that they your minde may know
and you their minde againe,
Whether they meane to take your part
and ſo in fielde be ſlaine,
No faithfull man you may be ſure
will lyke your crooked ſtyle:
Alſo your trayne if they be wiſe
will lyke it but a whyle,
Chorath, Dathan, and Abiram
or elſe Achitophell,
With Abſalon, Adoniah,
of their olde faith ye ſmell.
In déede your olde religion
is waxen ſtale for age,
Ye meane to make it new againe
with mightye Rebels rage,

Rebels Proclamation.

You shall haue much adoe be sure
though you thinke nothing so:
You haue to long a time sit still
and suffered truth to growe.
When God and Prince is toynde in one
for to defende the truth,
And you against them stande in fielde,
marke then, what it ensuth.
The ruine of the contrarie
must nedes with spede be seene
For troubling still the flocke of Christ
and such a quiet Queene.
¶ What Nobles are they that ye haue iiij. Article
with you to take your parts?
They may be Noble well by name,
but farre from Noble harts.
Belyke ye would make men in doubt
that some doe beare the face
To loue their Prince, and yet at nede
to turne into your case.
O hatefull men vnto the blouds
that haue alwayes bene trewe,
If you haue such, then name them out
from Judas line, the Jewe,

What they with ſpéede may hang themſelues,
for treaſon to their Prince.
O doubtfull denne that ſo bloweth out
a poyſonde muſing ſtinche.
Such as you be, hir noble grace
hath truſted ouer long,
For nowe you thinke that in the fielde
for hir ye are to ſtrong.
It may be ſo, the Nobles mo
both fathers and their ſonnes
Be puiſſaunt men to beare a Croſſe
out of the noble Mortonnes.
¶ You ſay your faythes is promiſed
y. Article. in this your enterpriſe,
Eche vnto eche, to further forth
your meaning good and wiſe.
What fayth is that, what doe you meane?
when fayth to Prince is broke?
you meane to pull your neckes from tye,
of gentle Princes yoke:
And ſet your ſelues at libertie
and eke your rowte ſo rude,
So that to royall dignitie
eche ſhall himſelfe intrude.

For

Rebels Proclamation.

For this ye may right well beleue,
not worst in all your ranke
but thinkes himselfe as good as ye,
and lokes for as much thanke.
¶ You say hir Grace is led by such
as wicked are and euill. vj. Article.
By whom I pray you are ye led?
I may say by the Deuill.
Whome would ye poynt to leade hir Grace
if ye might haue your choyse?
The Pope I thinke, your Father chiefe,
should haue your holy voyse.
And then she should be led in deede,
as Lambe for to be slaine.
Wo worth such heades, as so would leé
hir Grace, for all hir paine.
But this I would ye should me tell:
when she came to hir throne,
What was she then, of age or wit?
giue aunswere euery one.
Was not hir age so competent,
and eke hir head so wise,
As none that heard, or did hir knowe,
could moze in hir deuise?

Yea,

Yea, you your ſelues (I dare well ſay)
at that ſame preſent houre,
Of all the Princes farre or néere
toke hir to be the ſlowre.
And had ſhe not then will and powre
hir Counſaylers to chuſe,
To take in whom that ſhe thought good,
and whome ſhe would refuſe?
If ye ſhould point hir Counſaylers
the caſe were very ſtraunge.
No marueyle though in dædes ye roue
when ſo in wordes ye raunge.
And yet good Sirs, this is well knowne
that nothing hath bene ment
And done, in matters of the Church,
but by the Parliament.
Wherein the Nobles of the Realme,
the Biſhop, and the Lorde,
And Commons all gaue their conſent
and thereto did accorde.
The booke that called is by name
the booke of common Prayer,
Was ſent to you, by theſe afore,
though you would it appaire,

Rebels Proclamation.

By bruting forth that peruerſe men
ſeducers of the Quéene
Hath ſet it out. O ſimple men,
what ſhall I of you déeme?
Doth not the act that is ſet out
ſpeake to you in this wiſe?
Haue you not read and ſéene the ſame,
and now the ſame denies?
Will you that be but priuate men
attempt for to pút downe,
The thing that was authoriſed
by hir that weares the Crowne?
What gappe make you to breache of lawes
if this your fact be good?
No Parlament, no Prince ſhall rule,
but ſhedding ſtill of blood.
If men may riſe againſt their Prince
that all things doth by lawe,
Then call for Captaine Cobler in
and wayte vpon Jack Strawe.
¶ Ye ſaye ye feare the noble bloud
it ſhould be made awaye.
And ye your ſelues will doe the ſame
of others that you ſaye.

vij. Article

¶ By

viij. article. ¶ By force ye ſay ye will redreſſe
the things that are amiſſe.
Where had you that, out of what ſchoole?
ſhew me then where it is:
For in your wordes, there is incloſde
that will the Quéne or no,
You will ſet vp, that ſhe put downe:
that ye ſo meane ye ſhow.
If ye be ſubiects as you ſay,
where learned ye to force?
But this ye meane (I doe ſuppoſe)
with hir to make a Corce.

ix. Article. ¶ The mother Church you will defende.
What childzen call ye theſe,
When trayterouſly themſelues they bende
their Mother to diſeaſe?
But like it is, the Mother that
ye meane to prop with power,
The ſpouſe of Chriſt that ſhe is not,
but Antichriſtes whore.
For ſure I am, the Church of Chriſt
did neuer knowe this way,
In any place at any tyme
their Prince to diſobay.

What

Rebels Proclamation.

What fathers of the fayth ye bée
all men may easily iudge,
Who is so blinde that cannot sée
how causeleste ye doe grudge?
¶ The auncient customes of the Church *x. Article.*
you say you will restore,
The liberties that she hath had
she shall haue as to fore.
You speake but for to make hir smoyle
such libertie to haue
The Prince and Realme againe to spoyle
of that that once they gaue.
The Monke, the Fryer, and eke the Nonne,
the Armit and the Anker,
You doe intende belyke to place
in your most holy Ranker:
God send you all as well to spœde,
and make your way as streight,
As such as you had in the dayes
of king Henry the eight.
O that he were aliue, to sée
how you his Daughter vse.
But he that hath his soule to kéepe,
shall sende you shortly newes

I doe not doubt, fit for your factes
the ende of Rebels race,
With ſhamefull deathes to haue the ende
full fit in ſuch a caſe.

xi. Article. ¶ Gods peoples helpe you ſéeme to craue
to ayde you in your ſturre:
Gods people will their Princes wrath
be fearefull to incurre.
Though you ne recke like bedlem men
your life and lande to léeſe,
Yet ſhall you finde the contrary,
and that in all degrées.
If God by you will puniſhe vs,
in déede we muſt obey,
And we the better for his ſtroke,
though you be caſt away:
For longer then he thinketh good,
you ſhall not ſure preuaile,
And then will he in wrathfull mode
ſtrike downe both heade and taile.
This is the way to know the foes
of God, and eke our Prince,
Which craftily haue kept themſelues
and ſecretly did wince.

Now

Rebels Proclamation.

Now may the Quéene sone finde them out
who faythfull be in dæde,
And cursed Papistes by this meanes
full sone she may out wéede.
The hollow hartes will now appére
and subiects true in harts
Will now like men, both speake and doe
and liuely play their parts.
¶ And to kéepe backe that forreyne powre
should not this lande destroy,
Ye will your selues it wast, before
that they shall it annoy.
But how know ye that forreine power
would entermeddle héere:
Belike you haue them willde thereto
you loue your lande so dære.
And least that they our strength might finde
when they approch to lande,
You will if you may worke the same,
it weaken to their hande.
The losse of you if you be slaine,
as fit is for your sinne,
Shall leaue the fewer in this lande,
to let the foe come in.

xij. Article

A case

A caſe it is to fonde to thinke
that ſtraungers ſhould reſourme
The things amiſſe within this lande
and make it to retourne
What: is it not a Monarchie:
what Prince hath here to doe:
Or who ſo ſtrong that may vs greeue,
if we be true thereto:
A Prouerbe olde, no lande there is
that can this lande ſubdue,
If we agree within our ſelues,
and to our Realme be true.
Was euer lande ſo gouerned
ſith conqueſt heretofore,
As this hath bene in all reſpectes
this.xj.yeares and more:
What peace, what reſt, what quietneſſe,
what welth, what helth hath reignde,
What iuſtice hath bene miniſtred,
to all that haue complainde.
Was euer Prince ſo mercifull
as this moſt noble Queene:
How ſhe hath nurſt the Noble blouds
is euidently ſeene.

Rebels Proclamation.

Whose head from shoulders hath she cut,
though some did it deserue?
Whom hath she burnt, or in the tayle
caused that they should starue?
If lenitie may make men rise,
or mekenesse gender yre,
If colde may cause the Coles to burne,
or water kindell fyre?
If Adamant may thrust away
the Iron or the Steele,
Or shining Sunne the naked man
may cause the colde to feele?
Then may our Quéene Elizabeth
be thought to be the cause
Why these Rebels doe go about
the breaking of hir lawes.
But sure it is, hir humblenesse
that she hath euer vsde,
The Caytifes now most cankerdly
with treason haue abusde.
¶ God saue the Quéene, ye crie alowde, xiij. Article.
with weapon stiffe in hande,
To trouble hir, whose prudent heade
hath saued all the lande.

Such gloſing woꝛdes, and painted ſtyle
are fit foꝛ fooliſh heades,
Oꝛ elſe foꝛ babes, whoſe infancie
doe lyke as leaders leades.
¶ But now to you the ſimple ſoꝛt
leaue off from taking part
And ſpéede apace vnto your home,
and to your Pꝛince conuart.
Afoꝛe that God his wꝛath doe riſe
by Pꝛinces furie wꝛought
To beate ye downe in fielde by foꝛce
and bꝛing ye all to nought.
Doe you ſuppoſe, a Pꝛinces powꝛe
your Captaines may reſiſt:
There is of you can tell you no,
and if ſo be they liſt.
In hir moſt noble fathers dayes
when he came with his powꝛe,
Haue ye foꝛgot when ye were vp
how eche man toke his bowꝛe:
How often in one yeare ye roſe
the Chꝛonicles doth tell,
And yet no bote, ye had no gaine
although ye did rebell.

Rebels Proclamotion.

You neuer hard nor euer read
that Rebelles dyd preuayle,
And doe you thinke by dent of sworde
to make your Prince to quaile?
Nay make your count, though you do thinke
that many be as you
Of Popishe mynd, yet shall you finde
their hearts to be full true.
And multitudes that doe beléeue
this lore to be full right,
Are readie prest to take hir part
if you will trye hir might.
But better no: returne in time
if you hir grace doe lowe,
And seeke not iustice as your right,
but doe hir mercie prowe.
You cannot poynt, if fielde be fought
the victorie at wyll,
What gaine shall come vnto your part
when eche doth other kill?
O simple men why should ye thus
despise the quiet state
Of this the Realme so gouerned
as you were in of late?

The Realmes about ſo troubled
and you in quiet reſt:
Who ſhall the breakers of the ſame
not vtterly deteſt?
And ſwhat if that ye ſhould increaſe,
(as God forbid the ſame)
And Princes powre with Rebels might,
ſhould runne abrode by fame.
Would not the foes that now be ſtill
then buſkell to come in,
When feebled is the lande of might
by broyles that ye begin?
Their holineſſe and yours is like,
they ſéeke but for to raine,
And for your making of their way
you ſhall of them be ſlaine.
Therefore take counſell yet in time
afore yée go to farre.
Your Quéene, your Realme, and happie ſtate,
aboue all things prefarre.
For make account, ye ſhall not bring
the ſtate to you to yælde,
You ſhall firſt fynd the engliſhe bloud
to lie in many a fælde.

The

Rebels Proclamation.

The sonne, the father, yee shall bring
with dent of sword to stryke,
The brother shall the brother méete,
and doe also the lyke.
In Princes cause no kith nor kinne
affinitie nor blood
Shall staye the subiect to set out
to spende both life and good.
With conscience good, and fayth full sure,
though he be slaine in fælde
Yet shall he as true subiect dye
and so his soule vp yælde.
Whereas if you in fielde be slayne
bicause ye did rebell
By fact, your slaughter hath the waye
to Deuills that are in hell.
Who for bicause they did arise
against the Lord of might,
So you doe now against his powre
they lost eternall light.
The fatherlesse that ye shall make
and Widowes in their wo
Shall pray your sæ in torments great
to be for doing so.

Yea,

An aunſwere to the

Yea, of your owne that you ſhall leaue
ſhall curſſe you for your dœdes,
When they ſhall fæle the plague to ſtretch
to them, for your yll mœdes.
Bethinke your ſelues, and take aduice
and ſpædily repent:
Accept the pardon of the Prince
when it to you is ſent.
So may you ſaue your bodies yet,
your ſoules and eake your gwd,
And ſtay the Deuill, that hopes by you
to ſpill much Chriſtian blwd.
God ſaue our Quéene, and kæpe in peace
this Iland euermore,
So ſhall we render vnto him
eternall thanks therefore.

FINIS. Q. (W. S.)

God ſaue the Queene.